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John the Evangelist.†

THE following biographical fragments of John, the Evangelist, the "disciple whom Jesus loved," are taken from Milner's church history.

OF John the apostle a few valuable fragments may be collected. He was present at the council of Jerusalem, which was held about the year 50, nor is it probable that he left Judea till that time. Asia Minor was the great theatre of his ministry, particularly Ephesus, the care of which church remained with him after the decease of the rest of the apostles. The breaking out of the war in Judea would probably oblige the apostle to bid a total farewell to his native country. While he resided at Ephesus, going once to bathe there, and perceiving that Cerinthus was in the bath, he came out again hastily. Let us flee, says he, lest the bath should fall, while Cerinthus, an enemy of truth, is within. The story is told of Ebion as well as Cerinthus; they were both heretics, and of a similar character. It is an easy mistake for a report-

†John, the Evangelist, brother of James the great, was son of Zebedee and Salome. He was about 26 when the Messiah called him from his profession of fisherman to become a disciple, and he ever afterwards continued from his respect and attention the favorite of his master. At the last supper he leaned upon the breast of Jesus, and inquired who should be the traitor, and before the ascension the Redeemer said of him to the question of Peter, "if I will that he tarry till I come what is that to thee," an answer which some of the christian converts improperly regarded as an assurance that he should not die before the end of the world. He afterwards preached the gospel in Asia, and penetrated as far as Parthia, and then fixed his residence at Ephesus. During the persecutions of Domitian he was dragged to Rome and thrown into a caldron of boiling oil, from which he received no injury, and then was banished to Patmos where he saw his visions and wrote his Apocalypse. Under Nero, he returned to Ephesus, and at the request of the Asiatic churches he wrote his gospel to refute the errors of Cerinthus and Ebion, who maintained that our Saviour was a mere man. He wrote besides three Epistles. He died at Ephesus A. D. 100, at the age of 94, in Trajan's reign. *Lemp. Eccl. Dic.*

er of the story to confound the one with the other; but it is not easy to be accounted for, that the whole should have had no foundation. For the testimony of Irenæus, who had it from persons who were informed of it by Polycarp, the disciple of St. John, seems sufficiently authentic.—Irenæus evidently believed the story himself; and I think the judgment of one who lived near those times, a man too of exquisite judgment, must outweigh the criticisms of all modern authors. The fashion of the age, humanely skeptical, and clothing profane indifference with the name of candour, is ever ready to seduce even good men into a disbelief of stories of this nature, however well attested. But let the circumstances of St. John be considered. He was a surviving apostolical luminary. Heretical depravity was deeply spreading its poison. Sentiments, very derogatory to the person, work, and honour of Jesus Christ, were diffused with great perverseness of industry. What should the charitable apostle do? I apprehend, that he would have been forward to relieve the distresses of the most malignant heretic in the world. But to have joined the company of the principle supporters of heresy, would have been to countenance it. He well knew the usual arts of seducers. They were ready always to avail themselves of the seeming countenance of apostles or apostolical men, and thence to take an opportunity of strengthening themselves, and diffusing their poison. Such has been their conduct in all ages. Having no ground of their own to stand on, they continually endeavoured to rest on the authorities of this or that great man, of allowed evangelical respectability. Their artful conduct, clothed with the pretence of charity, points out to the real friends of the Lord Jesus, what they ought to do, from motives of real benevolence to mankind, patiently to bear the odious charge of bigotry, and to take every opportunity of testifying their abhorrence of their views. Humanly speaking, I see not how divine truth is to be supported in the world, but by this procedure; and I scruple not to say, that St. Johns conduct appears not only defensible, but laudable, and worthy the imitation of all christians. And it is agreeable to what he himself declares. He says in one of his short Epistles, addressed to a christian lady, that if "any come to her house, and bring not the true doctrine of the gospel, she ought not to receive him, nor bid him God speed, because to bid him God speed, would make her partaker of his evil deeds."—His menacing language concerning Diotrephes, in the other Epistle to Gaius, breathes what some would call the same uncharitable spirit. And when I see St. Paul shaking his garments against the infidel Jews, and hear him saying, "Your blood be on your own heads, I am clean;" and when I find him saying to the Galatians, "If an angel from heaven should preach any other doctrine, let him be accursed," and wishing that they were even cut off which troubled them, I am prepared what to think of the holy John's indignation against Cerinthus.

Indeed the primitive christians

were even more careful to avoid the society of false christians than of open unbelievers. With the latter they had at times some free intercourse, with the former refused even to eat.* And we have already seen, how our Saviour commends the impatience of the Ephesians, who could not bear false professors, who call themselves "apostles, and are not, and had found them liars."

It is one of the designs of this history, to shew the real conduct of christians in life; and the fact before us, of John's behaviour to Cerinthus, illustrates this. But if we must so far humour the taste of Socinians and skeptics, as to allow ourselves to doubt of the truth of well-attested facts, because they contradict the fashionable torrent, we shall injure the truth of history, make present manners the standard of credibility, and seem to agree to a very absurd, modish position, that charity is the same thing as humanity. And I would ask any, to whom the infection of modern manners renders this reasoning of difficult digestion, whether he should more approve of the conduct of one gentleman, who should mix in easy familiarity with a company of murderers, or of another, who should fly from it with horror. If we believe spiritual murderers, who labour to ruin souls by propagating anti-christian views, to be even more pernicious than the former, we shall not be under any difficulty to vindicate St. John.

We have seen one action of this apostle unreasonably doubted of in our times, through the prevalence of heresy. Another comes before us loaded with the same skeptical objections, thro' the prevalence of deism. Tertullian* tells us, that by order of Domitian, John was cast into a cauldron of boiling oil, and came out again without being hurt.—This must have happened most probably during the latter part of his reign. Tertullian was certainly competent ro relate such a fact as this. It is now generally disbelieved or doubted. But why? We see no miracles in our times; but let the reader transport himself into the first century. and he will see no more improbability in the nature of the thing for this miracle exerted in favour of John, than for another in favour of Paul, recorded in the last chapter of the Acts. The miracle softened not the heart of Domitian, who would probably suppose the apostle to have been fortified by some magical incantations. He banished him into the solitary isle of Patmos, where he was favoured with the visions of the Apocalypse. After Domitian's death he returned from Patmos and governed the Asiatic churches. There he remained till the time of Trajan. At the request of the bishops, he went to the neighbouring churches, partly to ordain pastors, and partly to regulate the congregations. At one place in his tour observing a remarkable handsomeyoung person, he warmly recommended him to the care of a particular pastor. The young man was baptized, and for a time lived as a christian. But being gradually corrupted by company, he became idle, intemperate, and at length so dishonest, as to become

* 1 Cor. v. 10, 11.

* Præscript Hær.

a captain of a band of robbers. Some time after John had occasion to inquire of the pastor concerning the young man, who told him, that he was now dead to God, and inhabited a mountain over against his church.* John in the vehemence of his charity, went to the place, and exposed himself to be taken by the robbers. Bring me, says he, to your captain, who beheld him coming. As soon as he knew the apostle, he was struck with shame and fled. The aged apostle following him cried, My son, why flyest thou from thy father unarmed and old? Fear not, as yet there remaineth hope of salvation. Believe me, Christ hath sent me. Hearing this, the young man stood still, trembled, and wept bitterly. John prayed, exhorted, and brought him back to the society of christians, nor did he leave him, till he found him fully restored by divine grace.

Even the truth of this story has been questioned by Basnage. But as I know no reason for hesitation, I shall leave it with the serious reader, who loves to behold the tokens of grace from age to age dispensed to sinners.

We have yet another story of St. John, short, but pleasing, and which has had the good fortune to pass uncontradicted. Being now very old, and unable to say much in christian assemblies, "Children love one another," was his constantly repeated sermon. Being asked why he told them only one thing, he answered that nothing else was needed. This story rests on the single testimony of Jerom, so far as I have found. But as it seems to fall in with the spirit of the age more than the others, its truth is allowed. We may hence observe, how little regard is paid to real evidence by many critics, who seem to make modern manners the test of historical credibility. Whatever fact shews the spirit of zeal, the reality of miracles, or the work of the divine Spirit on the heart, must be questioned. What indicates benevolence alone, must be allowed to stand its ground. In truth, I should be sorry to have so beautiful a story called in question, but its evidences are not superior to those of the three former.

John lived three or four years after his return to Asia, having been preserved to the age of an hundred years for the benefit of the church of Christ, a pattern of charity and goodness, greater than I know how to describe.

* Clem. Alex. apud Euseb.

Religious Communications.

A CONFERENCE BETWEEN A MINISTER AND HEARER.

Hearer. I am glad, sir, to see you. I have been wanting to converse with you for some days. I was sorry to hear you say so

much last sabbath on the doctrine of divine sovereignty.

Minister. Why was you sorry? Did I say any thing that was not scriptural?

H. I do not know that you did: but it seems to me, that it is not very profitable.

M. But Paul tells us, that "all scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness." I hope you do not mean to contradict the inspired apostle.

H. By no means. I do not know but this doctrine is profitable to some persons: but I do not think that it is for a promiscuous congregation. Ministers, I think, ought to be wise as serpents, and not bring into view things that will be likely to do hurt. Paul tells us, that he did not use to feed people with strong meat.

M. But Paul did not hesitate to preach the doctrine of divine sovereignty. If you noticed, you observed, that I took many of my proofs from his epistles.

H. I did observe this. But perhaps people were not so much opposed to this doctrine then, as they are now.

M. I cannot say how that was. The human heart, I conclude, is the same in all ages; and I think it very likely that the pride and selfishness of the carnal mind would leave people, in the days of the apostles, to object against this doctrine, in the same manner that they do now. When our Saviour delivered a discourse on this subject, saying, (John vi. 44.) "No man can come unto me, except the Father which hath sent me draw him," telling his hearers at the same time, that all who were drawn or taught of the Father, and no others, would come unto him, I read that they said, just as they now say, (ver. 60.) "This is a hard saying, who can hear it." And when Paul preached the same doctrine, they made this objection, as he tells us (Rom. ix. 19.) "Why doth he yet find fault, for who hath resisted his will?" That is, 'If this doctrine be true, no one resists the will of God really, but fulfils it; why then is any one found fault with? Or how can he be to blame?'—The very same objection that is now made. It appears to me, from all that I can gather from scripture, that mankind, in ancient times, felt toward this doctrine just as they do now, and objected against it just as they do now: And yet Christ and his apostles preached it. And who, or what, am I, that I should think to be wiser than they, or to know better what is expedient to be spoken.

H. But it appears to me that this doctrine is very discouraging to sinners; and thus tends to keep them in security, and to prevent their doing any thing toward their salvation.

M. Do not sinners need to be discouraged? As long as they are not discouraged, do they not invariably go about "to establish their own righteousness," and for this reason do not "submit to the righteousness of God by faith?" Does not conviction consist, in a great measure, in cutting off the hopes of sinners, making their salvation appear more and more dubious, and thus in discouraging them? And does not almost every experienced christian tell much about having been

greatly discouraged before he entertained a hope of himself? If I rightly recollect, you yourself related something of this kind, when you gave to the church a reason of the hope that was in you.—Will you repeat again a little part of what you then related?

H. I am sensible that I was very much discouraged, but not so much as to leave off attending the means of grace. While I was under conviction, it appeared, for a long time, very doubtful whether I should ever be saved. I was sensible that I was a dreadful sinner, and that my own doings were all of them no better than abominations. And as my convictions increased, my fears of being destroyed increased also, until at length I became sensible, that if God did not save me by his own almighty power, I must and should perish forever. Soon after this, the Lord, as I trust, was pleased to give me a hope.

M. You see then from your own experience, that sinners must first be discouraged, and made sensible, that they are in great danger, and lie entirely at the mercy of a sovereign God, before it is likely that God will appear for their salvation. And from this you might easily infer, that those doctrines, which tend most directly to cut off their hopes, and discourage them from resting on any of their own doings, are the doctrines that are most likely to do them good. You see, also from your own experience, that being discouraged does not necessarily lead to a neglect of the means of grace. Indeed, I am apt to think, that a principle reason why sinners continue so careless, and neglect the means of grace so much as they do, is, because they do not believe, that they lie at the sovereign pleasure of God. Let any sinner realize, that his salvation depends entirely on the pleasure of an holy God, against whom he has been sinning all his days, and I am apt to think that his danger will appear so great, that he cannot possibly feel easy a single moment; nor very easily be kept away from places of religious instruction.—Instead, therefore, of its being an objection against the doctrine of divine sovereignty, that it is discouraging; this very circumstance is really in its favour; for if it did not discourage, it would not be likely to do sinners any good. I have often thought that if experienced christians would pay more attention to their own experiences, they would have less to object against the preaching of this doctrine. I have heard many professors, who were violently opposed to this doctrine, make it evident in relating their experiences, that it was a conviction of this truth that they were entirely in the Lord's hand, that prepared them to be the subjects of his renewing grace.

H. I must confess, that I have not attended so much to my experience, as it relates to this point, as I might have done. But still you know that this doctrine is often improved in this way, "If I am to be saved, I shall be, do what I may; If not I shall certainly perish, do what I can."—And thus concluding, that there is nothing to be done, many sit down in perfect stupidity.

M. But do you believe that this is a fair and legitimate use of this doctrine?

H. I do not; but you know as well as I, that it is such an use as sinners frequently make of it.

M. Very true: But must we leave off preaching an important doctrine, because it is to be feared that some will abuse it? What doctrine has not been abused?—Paul tells us that the doctrine of the grace of God was abused in his day by some, who said, "Let us sin that grace may abound." Would it have been right for him to have left off preaching, that God is gracious? If not, why should it be thought necessary to leave off preaching the doctrine of divine sovereignty, because it is sometimes abused? If we, who undertake to preach the gospel, were to take our own judgments for our guide, and leave out such parts of revealed truth as we might think inexpedient to be preached, is it not very likely that by preaching a mutilated gospel, we should pervert it so much, as in the end to do more hurt than good? God has commanded us to speak his words, whether our hearers are disposed to hear or to forbear, and to keep back nothing that is profitable; i. e. no part of his word. And I am inclined to think, that by following these directions faithfully, we shall be likely to do the most good. Besides, it is those only, I imagine, who do but half believe this doctrine, that make such an use of it, as you have mentioned. I never knew a person who appeared to be thoroughly convinced of the truth of this doctrine, that ever made such an use of it. Indeed, I am inclined to think, that no one can be thus convinced, and remain easy a moment. The persons who make this use of it, are persons who are willing to make use of any thing, true or false, for the purpose of keeping themselves at ease; and if this doctrine were kept out of sight, they would pervert some other for the same purpose, so that nothing would be gained on this score, by neglecting to preach it.

H. But after all you have said, I do not see that this doctrine appears to be profitable. It has been preached here for a long time: no reformation has taken place as yet, nor do I see any probability of its ever doing much good.

M. It is as you have stated, I confess; and it is much to be lamented. We ought to remember, however, that God takes his own time to work. Seed sown does not spring up instantly. For a while it may appear, as though it were dead, and yet, by and by, spring up and yield a great harvest. I have sometimes thought, that the reason why *we* have no reformation, is because *I* am not so faithful as I ought to be. And among other things, because I have not dwelt sufficiently upon this very doctrine. I have known that many disliked it, and therefore, though I have mentioned it occasionally, have never dwelt upon it so thoroughly, I fear, as to convince my hearers that it is true. Very many, I fear, do not believe it, and for that reason remain careless. I know that I possess too much of a disposition to please men; and I sometimes tremble, for fear that this disposition has induced me to neglect this humbling doctrine so much, that God will not send his holy spirit to bless my labors. But be this as it may, if you will visit

other places, you will find many, in which this doctrine has been very fully and pointedly preached, in which, also, the Spirit of the Lord has been very copiously poured out. Instances of this kind are frequently published in our Magazines.

H. I am sensible that this has been the case in some instances; but I have heard of as great, and perhaps greater reformations taking place, under preachers, who have very pointedly denied this doctrine.

M. Undoubtedly. But it would be useful, perhaps, to compare together reformations that take place under these two kinds of preaching. I am perfectly willing to rest the truth and usefulness of the doctrine in question, on such a comparison. If you will visit places, in which there are reformations under this kind of preaching, you will find that the converts generally have a more deep and affecting view of their own wickedness and guilt—a more thorough and humbling sense of their weakness, ignorance and dependence—a greater degree of teachableness, so as to appear more like little children—less puffed up with spiritual pride, and therefore, less inclined to converse about themselves, as though their religious attainments were somewhat extraordinary—more careful in searching the scripture, and more stable and unwavering in their minds; and finally, that a greaer proportion of them hold out to the end. Where this doctrine is denied, you will find, it is true, oftentimes, much zeal, but generally without much knowledge; and while the converts profess to be guided by the Spirit, they will often treat with contempt the "law & the testimony," and approve of disorder, which the word of God explicitly condemns: and if you follow them through life, a very great proportion at length fall away. I do not say these things at random. I have thought and inquired much on this point, and what I have said is the result of deliberate thinking and observation.

H. I cannot say but that it is, as you state. But after all you know, that this doctrine often gives offence, and that many of your hearers have already left you on this very account. And by driving them thus way, you put it out of your power to do them any more good. Would it not be better to preach so as to keep them, if you can?

M. I know that some of my hearers have left me, and think it probable, that some more are ready to follow their example. And this consideration sometimes affects me very deeply. But when I read my bible, I find that our Lord once preached on this subject, saying, "No man can come unto me except the Father draw him," and applied the subject directly to his hearers, after they had manifested their unbelief, saying, "Therefore said I unto you that no man can come unto me, except it were given him of my Father;" and I find that his hearers were so dissatisfied, that many of them went back and walked no more with him. And so great was the desertion at that time, that he said to the twelve, "Will ye also go away?" But I would not dare to say, that our Saviour had better let this subject alone, and not have driven away

such a number of his hearers. I think it to be my duty in imitation of Christ and his apostles to speak what the Lord hath bidden, whether they will hear or forbear. If those who dislike the truth will go away, they must take the consequences. They are in the Lord's hand, and he can easily bring them back, if he sees fit, and it is our duty to strive and pray, that they may be brought back. But I cannot think it my duty to keep back any part of the truth to induce them to return.

H. Well: I must confess, you have brought into view many things, which I had not thought on before. I cannot say, but that you are right in bringing the doctrine of divine sovereignty into view as much as you have done, and I wrong in objecting.

M. When I consider how often this doctrine is mentioned in scripture, how plainly I am directed not to shun to declare the whole counsel of God, and what good effects have followed the preaching of it in many other places, I feel fully satisfied that I have not dwelt upon it too much. But I am sorry to find that there are any of my hearers, who are not satisfied, and especially among those, who have professed to have felt the power of divine truth on their own hearts. I have for some time suspected that there were some of this description in this place, who are throwing, as I may say, cold water on all my exertions to do good—appearing to be somewhat dissatisfied, and insinuating that my doctrine is discouraging and unprofitable, they have strengthened the hands of the wicked, and emboldened them to reject and abuse important truths. I have no doubt, that these persons have been acting under a real desire to see a reformation among our people, but I cannot think, that they are taking a good method to bring it about. Indeed, I much fear, that they will find in the end, that what they have said and done, has been much more injurious to the interests of immortal souls, than the preaching, of which they complain. I know not whether you have ever done any thing of this kind, but if you have, I beg of you, as you regard the salvation of your fellow sinners, not to weaken my hands: at least, not until you are satisfied, that I am unfaithful and unfit to preach the gospel of Christ.

H. I thank you for this admonition, and I sincerely hope, I shall never be found weakening the hands of any one, whom I esteem to be a faithful servant of my Lord and Master.

EUBULUS.

ON REGENERATION.

Among the important doctrines of divine revelation, no one is more important, than that of regeneration. That moral or spiritual change, commonly known by this name, or that of conversion, is repeatedly declared, by the inspired writers, to be indispensably necessary to our salvation. Jesus Christ taught it, with peculiar emphasis. In his interview with Nicodemus he said "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God —Except a man be born of water,

and of the Spirit, he cannot enter into the kingdom of God—Marvel not that I said unto thee, ye must be born again." To his disciples he said, on another occasion, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The testimony of the apostles and prophets perfectly agrees with that of Jesus Christ. Such being the importance attached to this doctrine, in the Holy Scriptures, it is highly necessary, that we have a right understanding of it. With a design of promoting this, I propose to spend a little time, in endeavouring to point out the nature of this change, and how it is effected. With respect to its *nature* I remark, that it is a great, radical, instantaneous change of the temper or affections of the heart.

1. It is a *great* change. This is evident, in some measure from its effects. There is often a great and very visible external change, in persons who give clear evidence that they have been born again. The drunkard forsakes his cups and becomes sober. The profane and irreligious become persons of prayer and religion.—The wanton and impure become chaste and virtuous. The idle and dissolute become sober and industrious. They forsake their former companions and pleasures and seek the company of the people of God. Surely there must have been some great change in their views and feelings, to produce such a change in their conduct.

The Scriptures also represent this as a great change. It is there called a new birth—a new creation—a transition from death to life—a deliverance from the bondage of corruption into the glorious liberty of the sons of God. The subject of it is spoken of, as entirely formed anew. "Therefore, saith the apostle, if any man be in Christ, he is a new creature; old things are passed away: behold all things are become new." This certainly can be no small change which is spoken of, in such terms as these.

2. It is a *radical* change. By this it is not intended that it is total, in degree; but only that it is very clear and distinct, in its nature—that it does not consist in a partial or external reformation of conduct—but that the temper or disposition of the heart is changed. The man who is the happy subject of this change, if he has not new principles of action, acts from new motives and aims at new ends. Before, his heart was entirely selfish; his supreme affection, was set on this world; and his great concern was, how he should gain the riches, honours, and pleasures of this life. Now, his heart has become the subject of benevolent affection, and his great concern is how he shall glorify God, and most effectually serve his generation. By nature, men are, according to the Scriptures, dead in tresspasses and sins—by grace, they are alive unto God through Jesus Christ, our Lord. In this change a heart of stone is taken away, and a heart of flesh given in its stead. "The carnal mind, saith the apostle Paul, that is the natural heart, is enmity against God, not subject to the law of God, neither indeed can be." But "whosoever, saith John, is born of God doth not commit sin; for his seed

remaineth in him: and he cannot sin because he is born of God." The apostle's meaning undoubtedly is, that he doth not sin as he did before, knowingly and habitually. By these declarations, it is evident, that this change, which takes place in regeneration, is not only very great but, in a sense radical, that although the heart is not wholly sanctified, yet that a principle of sanctification is begun, which entirely changes the character of the heart, and makes it a new one.

This change is *instantaneous*.—There is no perceptible space of time, during which a man is neither, in a state of nature, nor a state of grace. The human heart is either a heart of stone, or a heart of flesh—either a proud and rebellious heart, or a humble and obedient one—either an impenitent and unrenewed one, or one that is penitent and contrite.—That this is uniformly the representation of Scripture, must be evident, it would seem, to the most superficial reader. By the Scriptures men are constantly, with respect to their spiritual condition, divided into two classes, and all spoken of as belonging to the one or the other of these classes. All are addressed as either saints or sinners—renewed or unrenewed—the friends or the enemies of God. But if regeneration were a progressive change, there would be three descriptions of persons in the world, with respect to their moral state—the regenerate, the unregenerate, and those in an intermediate state, in whom regeneration had been begun, but was not yet completed. But in what part of the Bible, have we any account or any mention of such a description of persons? Indeed our Saviour decides the point at once. "He that is not with me, says he, is against me." Here the Son of God divides the whole human race into two classes, and declares them all to be either his friends or his enemies. From this we are irresistably compelled to conclude, that there is no perceptible space of time taken up, in passing from one state to the other—that all continue, at heart, in a state of opposition to God, till the enmity of their hearts is slain, by the instantaneous energy of the Holy Spirit. When this takes place with respect to any one, this enmity is changed into love. Suddenly the scales drop from his eyes, he is brought to see the beauty of the divine character and law, and rejoices with joy unspeakable and full of glory.

By this, however, I would not be understood to intimate, that the subject of this change always knows the moment when it takes place. So far from it, that I am disposed to think, that few accurately know the instant of time, when their hearts are truly humbled before God, and brought to an unconditional submission to the terms of salvation.

That this change is instantaneous, is evident from another consideration. Mankind, in their natural state, are exhibited, in the scriptures, as dead in sin, destitute of spiritual life, and void of holiness—all which expressions mean the same thing. But if this be the case, there must be an instant of time when the spiritually dead begin to live—when the heart destitute of holiness begins to be the subject of it. At this

instant regeneration takes place. indeed the production of the first holy exercise, may be considered as itself regeneration.

4. This change has its seat in the heart or affections; that is, the *moral* and not the *natural* faculties of the soul are changed.—This must necessarily be the case, because the moral faculties of man alone, underwent a change by the fall. His natural faculties were no otherwise affected by it, than by the influence which his moral depravity indirectly exercises over them. Man has the same reason, judgment, and memory now which he had before the fall. Nor is there any change in these faculties, in regeneration, except that, having juster views of things, he directs the exercise of them to more proper objects. Indeed it is often thought, by the children of this world, that persons discover less reason, and judgment after they have appeared to be renewed, and have become seriously devoted to the cause of Christ, than they did before. As human depravity, therefore, consists in a wrong bias of heart, and having the affections entirely set on wrong objects, the change which man experiences, in regeneration, is entirely of a moral nature. It is a change of the temper and affections of the heart. By nature we are alienated from the life of God, or a godly life, through the ignorance that is in us, because of the blindness of our hearts. Our affections, instead of being set on God supremely are set supremely on creatures. We love the creature more than the Creator. We are lovers of pleasure more than lovers of God. We have become entirely selfish and have lost all benevolent love to God and our fellow creatures. In regeneration, this selfish, sinful disposition is taken away, and a lowly, benevolent disposition given in its stead. Accordingly it is described in the word of God, as taking away the stony heart, and giving a heart of flesh—as giving a new heart—a heart to know the Lord and the like. Indeed this is evident from t. e nature of the case. For as the moral disorder and depravity of man, has its seat in the heart, the cure and renovation must begin and end there. These observations may suffice, for a brief explanation of the nature of this change.

Let us now inquire, concisely, how this change is effected. Here I would remark,

1. It is not effected, by the exertions or power of the creature. This seems to be intimated, by the mode of expression used in the text. The language of our Saviour is "except ye be converted" &c. "ye shall not enter into the kingdom of heaven;" not except ye convert yourselves ye shall not enter &c. By this form of expression, he clearly intimates, that conversion must come from some other source, than the exertions of the creature. But the matter is placed beyond all reasonable doubt, by other texts of scripture. This change called conversion or regeneration, is called also a creation. "We are his workmanship," saith the apostle, "created in Christ Jesus unto good works." Can a creature create? Men are declared in the scriptures, to be spiritually dead. Can a dead man restore himself to life? Jesus Christ the Son of God declares, "no man *can* come

unto me, except the Father which sent me draw him." Is it not evident then, that this change is not effected, by human exertions? This perhaps some will readily admit; and others will admit it for the sake of caviling at the doctrines of the gospel. But then they will draw from it this conclusion, that if they cannot renew their own hearts, they are not blame worthy for continuing in a state of impenitency. But before the reader draws this conclusion, let him pause and consider what will be the import of it. Ask yourself whether it will not virtually be calling God a hard master? What has been advanced is, to be sure, the truth of God; for I have done little else than quote those texts of scripture, in which it is contained. But it is equally true, that God does require sinners to repent of their sins—to make them new hearts—and to obey his holy law, and that under the penalty of his everlasting displeasure. And will you dare charge him with requiring of you what he has given you no power to perform? This would be to make him a hard master indeed—to accuse him of reaping where he had not sown, and gathering where he had not strawed, and thus to discover that you sustain the same character as the slothful servant, who was judged and condemned out of his own mouth. Whatever may be the opinions and feelings of rebellious creatures concerning it, this cannot be true. "That be far from the Lord to do after this manner;" "shall not the Judge of all the earth do right?" These doctrines of scripture, therefore, must be so understood as to be reconcilable with each other, and also with the divine character and requirements.—How shall this be done? Nothing more is necessary than to suppose, that God has given, and man still retains all the natural powers and faculties, which are necessary to qualify him to repent of his sins, and obey the law of God perfectly; and that all the inability of which he is the subject, is of a moral nature, a total disinclination to the service of his Maker. This supposition will make these apparently contradictory doctrines perfectly consistent, and vindicate the character of God, from the charge of unreasonableness or severity in his requirements. On thissupposition, man has all the ability to repent, obey the gospel, and serve God, which is requisite to constitute him an accountable creature, and render it perfectly right and reasonable that God should require of him, what his word constantly declares he does require of him. That he has no disposition to comply with these requirements, although it renders it certain that he never will comply with them, of himself, and makes it as necessary for God to exert his almighty power, in order to dispose him to it, as if there were a natural impossibility in the way, yet it throws the blame, where it ought to fall, upon rebellious man. That this supposition is founded in truth, is evident from Christ's words, in another place, where referring, no doubt, to the same inability of sinners to embrace the gospel, he says, "ye will not come unto me that ye may have life."

2. This change is not effected partly, by the exertions of man,

and partly by the power of God. It is a favorite sentiment with some, that God is ready to do what is requisite, on *his* part, towards man's salvation if man will do what is requisite on *his* part—that if sinners would commence their return to God, he would meet them and enable them to complete it—that if they would begin the work of repentance, and do what was in their power, he would second their endeavours, and thus the happy effect would be produced. Some maintain that one has as much done for his salvation, as another; that all that God does for any, is to provide salvation and freely offer it; and that he leaves it to their choice whether to accept or not; but that he exerts no influence on the minds of any, to dispose them to accept; or that whoever embraces the offers of the gospel, does it without any special divine influence disposing him to it. Such persons seem disposed to divide the honor of the sinners salvation, between God and the sinner himself. But this is entirely contrary to the gospel scheme. According to this scheme, salvation is entirely of grace. "By grace ye are saved, through faith, and that not of yourselves. it is the gift of God." But this makes partly of grace and partly of works. The apostle says, with reference to the gospel plan of salvation, "where is boasting then? It is excluded." But according to the ideas of such persons, it is not *excluded* but *included*; for the sinner, who embraces the gospel, *has* "whereof to boast." He may say to the one who remains impenitent, with the utmost propriety, I can glory over you, for I had no greater advantages for gaining salvation, nor any more assistance than you, but I improved my advantages, and you neglected yours. To the question, "who hath made thee to differ?" he might reply, with exultation, I made myself to differ. But this was not the language of the scripture saints.—They said "not by works of righteousness which we have done, but according to his mercy he saved us—By the grace of God I am what I am." According to the scheme under consideration, the apostle could not say "it is not of him that willeth nor of him that runneth, but of God that sheweth mercy." Such ideas are very erroneous and very dangerous. The fact is, and such is the doctrine of the Holy Scriptures, that after all that God has done, for the salvation of sinners when the invitations of the gospel are freely made to them, and they are urged to accept of them, "they all with one consent, begin to make excuse." So far are they from doing any thing towards affecting their salvation.

3. This change is not effected, by the energy of any means, as an efficient cause. Many persons attach a great importance to the use of means, in the attainment of salvation. Divines have preached sermons, and published treatices, on the means of gaining conversion. And while some have perhaps, been benefited by them, many have undoubtedly been led by them, to rely on a false hope, and have gone with it down to destruction. Although God may make use of means to awaken us from our natural stupidity, and to arrest our attention

to divine things, and without doubt often does it, yet they have no power to effect our conversion, and there is great danger in resorting to them, for this purpose; for whilst we are using them, and relying on them to do, what they have no power to do, death may terminate our probationary state, and we be called unconverted into the eternal world.

4. This change *is* wrought, by the immediate power & agency of the Holy Spirit. That this change must be wrought, by the immediate power of God, is evident from its very nature. It is a creation and none but God can create. It is a resurrection from a state of spiritual death, and none but God can raise the dead. It is the giving eyes to the blind, and ears to the deaf, and who but God can do this? Accordingly God challanges this work as his own.—"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh." Saith the apostle, "you hath he *quickened*, who were dead in trespasses and sins."

But we are taught, in the word of God, to ascribe this effect to the special agency of the Holy Ghost. It is the Spirit that quickeneth. Saints are said therefore to be saved not by works of righteousness, which they have done, but according to the mercy of God, "by the washing of regeneration, and renewing of the Holy Ghost." They are also spoken of as "chosen to salvation, thro' sanctification of the Spirit and belief of the truth." Jesus Christ therefore declares, "Except a man be born of the water and the Spirit, he cannot enter into the kingdom of God."

5. The divine operation, by which regeneration is effected, does not, in the least restrain or abridge human liberty. It is often supposed, that if the renovation of the heart is effected solely by the agency of the Holy Spirit, the free agency of the creature is taken away, at least in regeneration; that he is *compelled* to repent and believe, whether he will or not; and that the sinner, therefore, has nothing to do, but to stand still and continue at ease, in his present condition, and wait patiently for God to renew his heart. But this sentiment is both absurd, contradictory to the scripture, and, I presume to say, was never maintained by any intelligent, well informed advocate for that scheme of sentiments, which has now been brought into view. The divine agency, which is exerted in regeneration, consists, not in controuling the creature, and *compelling* him to repent and believe, but in *disposing* him to repent and believe. The consequence is, that he finds himself, not obliged to do this, but willingly and freely doing it. As the psalmist says "thy people shall be willing in the day of thy power." The creature acts as freely, in repenting and embracing the gospel, as he did before, in opposing and rejecting it. Antecedent to regeneration, man is at heart opposed to the law and government of God, and rejects the way of salvation, which the gospel reveals. In this it will not be denied that he acts freely. And when the good spirit of God, by an instantaneous energy exer-

ted upon the will or heart, renews it, he suddenly turns about and loves and embraces what he before hated and rejected. In this he acts as freely as he did before. He does as he chooses, and this is all the freedom which we need, and all of which, as dependent creatures, we are capable. This leaves us blame worthy for all the wicked exercises of our unrenewed hearts, and praise worthy for all the holy exercises of our renewed hearts; as much so as if no divine influence had been exerted, in their renovation.

6 The divine operation, in this change, although great and powerful, is altogether imperceptible, by the subject in whom it is wrought. As it does not consist in constraining the will, the subject is wholly insensible of it, at the time, and perceives it only by the effects. He finds that his opposition to the law and government of God has ceased, and he sees a beauty and loveliness in them, which he never saw before, and which captivates his heart.—This is so different, from all his former experience, that he concludes that some great moral change has been effected in his mind. In accordance with these ideas, our Saviour compares it to the blowing of the wind. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit."

LUTHER

[Some remarks on this subject may be expected in a future number.]

Miscellany.

BRITISH AND FOREIGN BIBLE SOCIETY.

The following circular published in England, about a year since, shows the extensive patronage and powerful support, afforded the British and Foreign Bible Society. As a Bible Society, without respect to denominations, is about to be formed in Vermont, we hope that a view of the liberal encouragement, which such institutions have received abroad, will give energy and unanimity to our exertions at home.

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VICE-PRESIDENTS,

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Right Rev. LORD BISHOP of DURHAM,
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Mr. JOSEPH TARN, *Assistant Secretary and Accountant*, Spa Fields London.
Mr. ANTHONY WAGNER, *Collector*, 3, Grosvenor-row, Chelsea.

In this age of improvement (for such, amidst all its errors and distractions, it may justly be called) no circumstances claim more strongly the notice and approbation of every friend to christianity, than the increased attention manifested to the circulation of the Holy Scriptures, and the facilities created for the accomplishment of this object. Our forefathers have long been honored with the gratitude they deserved, for having, at the period of the Reformation, laid open those heavenly treasures to the eyes of the vulgar, and subsequently provided for their coming more immediately and generally into the hands of the people. Societies were formed, schools were founded, and other regulations adopted, for promoting this desirable work. Little, however, comparatively, was done towards generalizing the knowledge of the Bible, till within the last fifty years; when an increased attention to education brought the minds of the common people more extensively into cultivation, and multiplied the readers of the

ted upon the will or heart, renews it, he suddenly turns about and loves and embraces what he before hated and rejected. In this he acts as freely as he did before. He does as he chooses, and this is all the freedom which we need, and all of which, as dependent creatures, we are capable. This leaves us blame worthy for all the wicked exercises of our unrenewed hearts, and praise worthy for all the holy exercises of our renewed hearts; as much so as if no divine influence had been exerted, in their renovation.

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Scriptures to a degree beyond all former example. To this, and other causes of similar operation, may be ascribed the superior estimation into which the scriptures have risen of late years, and the strong disposition which has been manifested to promote their diffusion and reception among all orders of society. At length, an expedient was devised, of equal simplicity, liberality, and wisdom, for accomplishing this purpose, on a scale which promises eventually to comprehend, not merely the inhabitants of the British empire, nor the population of Christendom, but the whole family of man. This expedient was to separate the sacred text, upon which all christians are agreed, and to which they appeal as their common standard, from every human interpretation, criticism, and comment; and to present it in this simple state, as an object of universal circulation, by christians of every name and description. The proposition was acceded to, and practically adopted, by a respectable body, made up of members from various communions of professing christians; and it was ushered into public notice, and recommended to public patronage and support, in the year 1804, under the designation of "THE BRITISH AND FOREIGN BIBLE SOCIETY."

As this was the first religious Institution of any magnitude and promise, which opened its arms for the reception of members, without any other test than that with which all christians could conscientiously comply, it was naturally regarded with considerable interest. To some indeed it appeared so doubtful an experiment, that they could not be prevailed upon to join immediately in giving it the trial; while others, and those not a few, of almost every name and persuasion, saw in it the germ of Christian concord and social happiness; and rallied round it, as the standard of "piety and peace and pure religion."

Lord Teignmouth, a nobleman, who, in addition to the reputation he had acquired as Governor General of Bengal, was distinguished by talents, virtues, and manners, which made him equally an object of publick consideration and private regard, accepted the appointment of President; as did the highly respected Bishops of London, Durham, Salisbury, and St. David's, together with certain lay-lords and gentlemen of the highest character, that of Vice-Presidents, of this new and extraordinary association. Thus constituted and patronized, from the popularity of its plan and the exertions of its conductors, it obtained a rapid establishment in the world; and may be considered as already possessing a larger and more efficient operation than was ever acquired by any institution for charitable purposes to be met with in the records of mankind.

Upon its first appearance before the publick, WALES and SCOTLAND distinguished themselves by individual, congregational and associated contributions to its funds; and rivalled each other and their fellow christians in ENGLAND, by the promptitude and liberality of their support. IRELAND did not remain uninterested in this strife of love; but manifested as strong a dispo-

sition as its local impediments would allow, to aid in promoting so glorious a work. The continent of EUROPE felt the impulse which London had excited; and evinced the effects of it, in local associations for prosecuting the same common purpose, under the auspices and by the aid of the Parent Institution. ASIA displayed a similar spirit, and Calcutta (where certain individuals from the Baptist Society had made a most auspicious beginning in the work of translations) became the seat of a Corresponding Committee; professing, in the name, and chiefly by the funds of the Society in London, to aid and encourage translations of the Scriptures into all the vernacular dialects of the East. This initiatory measure has led to the establishment of "the CALCUTTA Auxiliary Bible Society." AMERICA caught the same holy ardor; and a similar union of christians, upon kindred principles, and with the same object in view, was speedily witnessed in various great towns throughout the U. States, which compose that vast and improving Empire. Several of these Associations have been assisted by voluntary Donations from the British and Foreign Bible Society. Thus the flame which was kindled in London has been propagated generally over more than three-fourths of the world; and is on its way for a still more extensive and particular diffusion.

So vast is the confederacy which this Society combines, and so momentous are its consequences likely to prove, that neither the Philosopher nor the Politician, any more than the Christian or the Philanthropist, can be justified in neglecting to investigate its character, and to consider its probable influence on the condition of human society. And what phenomenon can be more calculated to excite astonishment, or to repay the labor of investigation, than that which is presented to the mind of the inquirer in his prodigious, complicated, and efficient machine?—a machine which composed of various yet well adjusted parts, and covering a field of immense extent, is producing an indefinite diffusion of that heavenly knowledge, which is alone adapted to make men wise, and good, and happy!

In order to form a just conception of this important Institution, and to prognosticate its effects on the civilized world, it will be necessary to view it a little more nearly, and to enter more particularly into the details of its present vast and increasing magnitude.

The seat and centre of this Institution is in LONDON, the metropolis of the British empire, and in the foremost rank among the cities of the world. Its larger component parts are to be traced in Auxiliary Societies, or other aggregate associations, formed under its encouragement, and contributory to its object and operation, in several of the most considerable, and in some of the minor towns, throughout the United Kingdom; and in conspicuous and convenient stations, throughout the other portions of the world already enumerated. Its Auxiliaries within the UNITED KINGDOM comprehend some of the most important and commanding positions. They appear under the designation of the Bir-

mingham, Reading, Nottingham, Newcastle upon Tyne, Leeds, Manchester, Devon and Exeter, Cornwall, Leicester, Kendal, Sheffield, Hull, Bristol, Swansea, Neath, Liverpool, Sunderland, Derby, Uxbridge, Uttoxeter, Rotherham, Baccup, Knutsford, Bury, Warrington, Colchester, Sussex, Norfolk and Norwich, Plymouth-Dock, Weymouth, Weycombe, Huddersfield, Bedford and Bedfordshire, Colchester and Essex, Suffolk, Cambridge Hitchin and Baldock, Greenock, Edinburgh, Scottish, East Lothian, West Lothian, Montrose, Brechin, Dumfries-shire, Aberdeen-shire, Hibernian, Cork, Dungannon, Armagh, Belfast, Limerick, Londonderry, New Ross, &c. Bible Societies, or committees. On the continent of Europe, it has three Auxiliaries of great activity, and operating under the most respectable patronage, in Stockholm, Berlin, and Basle. These stations, from their local position, and the conveniences, both literary and mechanical, with which they abound, are peculiarly favorable to the object of supplying the inhabitants of that continent with the Scriptures in their several languages. In Asia it possesses a powerful Auxiliary, not only in its corresponding Committee, but also in the Calcutta Society; an Institution consisting of individuals of different Christian denominations; eminent alike for piety, learning, and station; and honored with the countenance and support of the government in that place. Through these Associations, and the instruments employed under their direction and encouragement, the Society at home may expect to furnish the native Christians in India (amounting to nearly a million,) with Bibles; to produce correct versions of the scriptures in the various languages of the East; and to open channels for their circulation among millions of people, who might otherwise have remained utter strangers to the words of eternal life. In America the Society is assisted in the prosecution of its object by the Bible Societies of Philadelphia, New-York, Connecticut, Massachusetts, New-Jersey, South Carolina, Maine, Savannah, &c. all produced by its example, aided by its funds, and acting in avowed communication and harmony with it. In addition to these regular and organized bodies, the Society has correspondents of various descriptions, both among the clergy and the laity, in different parts of the world, actively engaged in promoting its designs, by dispersing, at its expense, the sacred oracles of divine truth "to men of every nation under heaven."

Nor are the extension of this Society, and its localization in so many regions more astonishing, than the effects which it has been enabled already to produce. The machine has been worked with such a degree of rapidity, and Providence has so abundantly favored its motions, that the Reports of its facts, as annually detailed, may justly be classed with the most extraordinary records of exertion and success. In the short compass of six years,* it has issued from its depository in London,

* The Society was not prepared with bibles and testaments for circulation till more than a year after its institution.

more than 323,000 copies of the Scriptures independently of those which have been printed under its auspices, without the limits of the United Kingdom. In ENGLAND it has printed the Scriptures, at its own expense, in the English, Welsh, Gaelic, French, Spanish, Portuguese, Italian, Dutch, Danish, Mohawk, Esquimaux, Modern Greek, Manks and native Irish languages. In EUROPE it has largely aided the printing of them in the German, Bohemian, Polish, Icelandic, Swedish, Turkish, Laponese, Lithuanian, French, Romanese, Italian, Kalmuc, Esthonian, and Livonian languages. In ASIA it has promoted, by liberal and repeated contributions, the translation and publication of them in Hindostanee, Bengalee, Persian, Arabic, Mahratta, Malayalim, Sanscrit, Chinese, Telinga, Tamul, Malay, Orissa, Seek, Burman, Carnatica, and several other dialects. The result of these operations has been, that many countries, remotely distant from each other, and from the parent source of supply, have already been furnished with copies of the scriptures in their respective languages: and means have been created for insuring, under the auspices of divine providence, a diffusion of the same blessing among those nations on which the sun of revelation has never yet risen.

Nor has this splendid display of British munificence been without its merited tribute of admiration and gratitude. Appealing as it does to the best feelings of the heart, it has drawn them forth on innumerable occasions in the most animated effusions which language could convey. The impressions made by this catholic Institution on the object of its kindness both at home and abroad, have manifested themselves in addresses, replete with expressions of the most genuine pathos. It appears impossible for persons not enslaved by prejudice, or destitute of Christian sensibility, to read, without emotion, the foreign communications which enrich the Society's Annual Reports. A higher gratification can scarcely be imagined, than that of which the Members of this Institution so largely partake. To receive acknowledgments for the best of all gifts, from persons of every language and communion, on continents and islands, whether kindred or aliens, bond or free, friends or enemies; and those acknowledgments expressed in the language of their hearts, and written in their tears—is a felicity which it was reserved for Christians of the nineteenth century to reap, through the medium of the *British and Foreign Bible Society*.

After presenting this sketch of an Institution which reflects so much honor on the age and country which gave it birth, a formal appeal, on its behalf, to the liberality of the public, would be superfluous. It has already expended, in the course of seven years, more than 81,000*l.* in promoting its object; and though its income in the seventh year amounted to 24,683*l.* this income fell short of the expenditure by 3,619*l.* besides a change of more than 4000*l.* on the balance in hand, chiefly on account of its foreign engagements. When these circumstances are considered, in connection with the general mer-

its of the Society, the inhabitants of the United Kingdom can want no additional motive to stimulate their exertions in promoting, both by personal contribution, and local association, the permanent interests of an Institution, which promises, if liberally and extensively supported, to become a BLESSING TO THE WHOLE EARTH.

PASTORAL VISITS.

MR. EDITOR,

SHOULD you think fit to give my remarks, on the subject of Pastoral Visits a place in your valuable work,* you may perhaps be of opinion, that at least a few hints to the people at large, in reference to the same subject, ought to follow. Many of the duties of a pastor and his flock are reciprocal. If he is bound to *preach*, they are equally bound to *hear*. If he must *declare* all the counsel of God they must *reject* nothing, at their peril. So, if it is his duty to visit them from house to house, it is their duty to receive him, as their spiritual guide.

If he visits by previous appointments, surely the least that the heads of a family can consistently do, is to be at home, if possible, themselves, and to require their children and domestics to be present also. Want of time cannot be pleaded as an excuse; for an hour, or two, in ordinary cases, is sufficient; and such calls upon every family in a society, cannot be very frequent. Besides, more than time enough is spent idly, every week, if not every day, by the very persons, who are most ready to urge this excuse.

Complaints are continually brought against ministers, in some places, for neglecting to visit their parishioners, so much as they ought. These complaints are sometimes well founded and sometimes not. More is often required in this way than any minister can perform. Six days in a week, devoted exclusively to visiting, would scarcely be sufficient, to silence every murmur. And where ministers are really deficient in this branch of duty, no small share of the blame, sometimes belongs to the complainants. People ought to know and to *realize*, that if a pastor has any proper sense, of the tremendous responsibility of his office, it must distress him, to waste so much of his time in mere social visits, as is often required. They must not wonder, that he goes out unfrequently and with reluctance, if they are determined, every time he approaches, to sweep a circle around themselves, within the ample circumference of which religion is not to be admitted.

How can he carry on serious conversation, where nobody is willing to hear it? How can he feel animated, when the first sentence he utters freezes a whole tea-party into statues of solid ice? What chance has a spark of fire to kindle, under a deluge of cold water? How discouraging is it for a minister to talk about heaven, in companies where this world occupies the whole field of vision? to talk about the worth of the soul, where all are worshipping the body?

Let not these remarks be mis-

* See the Adviser for August, p. 244.

understood. They do not apply, nor are they intended to apply, to the majority of people in Christian communities. Some ministers are so happy as to live at times, and in places, where religion is the welcome topic of conversation, in almost every circle. Others find, at least some inquisitive and serious persons, wherever they go. But still there can be no doubt, that many a conscientious servant of Christ, has met with discouragements like those which have been mentioned; and has by them been deterred from visiting his people, when he would have gone with pleasure, had they been generally disposed to receive him as a messenger of Jesus.

This excuse I know may be carried too far. Let no Christian pastor admit the idea, that he can do little good, in any course of visits, till he has made a thorough trial; and on the other hand, let people so receive their minister at all times; let them enter so cheerfully and unreservedly into religious conversation; and let them listen with such visible interest to his instructions, as that he may be encouraged to repeat his visits as often as possible;—that he and they may be profited by every interview, and that thus walking hand in hand during their earthly pilgrimage, they may at length enter into that rest, which remaineth to the people of God. *Pan.*

EXTRACTED FROM A NARRATIVE OF PERSONAL EXPERIENCE.

After describing much anxiety to obtain salvation, the writer thus proceeds: "It was not now as heretofore; my convictions followed me closely. I could not, as formerly, forget these things, and was therefore a poor miserable creature. One morning as I was walking alone, I felt an uncommon load upon my heart. The remembrance of my sin, not only on the past evening, but for a long time back, the breach of my vows, and the shocking termination of my former hopes and affections, all uniting together, formed a burden which I knew not how to bear. The gnawing of a guilty conscience, seemed to be a kind of hell within me. Nay, I really thought at the time, that this was the fire and brimstone of the bottomless pit, and that in me it was already kindled. I do not write in the language of exaggeration. I now know, that the sense which I then had of the evil of my sin, and the dreadfulness of God's righteous displeasure against me on account of it, came very far short of *truth*; but yet they seemed more than I was able to sustain. When I thought of my broken vows, they served to convince me that there was no truth in me, and that I was altogether wicked. I subscribed to the justice of my doom, if I were sent to hell; and plainly saw that to hell I must go, unless I were saved by mere grace, and as it were in spite of myself. I sensibly perceived that If God were to forgive me all the past, I should again destroy my soul, and that in a very little time. I never before felt myself such an odious and helpless sinner. I seemed to have nothing about me that ought to excite the pity of God, or that I could reasonably

expect should do so; but every thing disgusting to him, and provoking to the eyes of his glory.

And now the question would turn in my mind what must I do? Indeed, I felt utterly at a loss what to do. It is difficult at this distance of time to recollect with precision the minute workings of my mind; but as near as I can remember, I was like a man drowning, looking every way for help, or rather catching for something by which he might save his life. I tried to find out if there were any hope in divine mercy, any in the Saviour of sinners; but felt repulsed in the thoughts of mercy having been so basely abused already. In this state of mind, as I was moving slowly on, I thought of the resolution of Job, *Though he slay me, yet will I trust in him:* and for as much as it yielded me a faint ray of hope, I repeated the words many times over, and at each repetition seemed to gather a little strength. It excited a sort of *peradventure* the Saviour of sinners may save my life, mixed with a determination *if I might*, to cast my perishing soul upon him for salvation, to be both pardoned and purified, for I felt I needed the one as much as the other.

I was not then aware that *any* poor sinner had a warrant to believe in Jesus Christ for the salvation of his soul; but supposed there must be some kind of qualification to entitle him to do it; yet I was aware I had no qualifications. On a review of my resolution at that time, it seems to resemble that of Esther who went into the king's presence *contrary to the law*, and at the hazard of her life. Like her I seemed reduced to extremities; impelled by dire necessity to run all hazards, even though I should perish in the attempt. Yet it was not altogether from a dread of wrath, that I fled to this refuge: for I well remember that I perceived something attracting in the Saviour. I must—I will—yes I will—trust my soul—my sinful lost soul—in his hands—if I perish, I perish! Such in substance were my resolutions. In this state of mind I continued nearly an hour, weeping and supplicating mercy for the Saviour's sake: (my soul hath it still in remembrance and is humbled in me!) and as my eye was more and more fixed on him, my guilt and fears were gradually and insensibly removed.

I now found rest for my troubled soul, and I should have found it sooner, if I had not entertained the notion of my having no warrant to come to Christ, without some previous qualification. The notion was a bar that kept me back for a time, though through divine drawings I was enabled to overleap it. As near as I can remember, in the early part of those exercises, when I subscribed to the justice of God in my condemnation, and thought of the Saviour of sinners, I had then relinquished every false confidence, believed my help to be only in him, and approved of salvation by grace alone, through his death; and if at that time I had known that any sinner *might* warrantably have trusted in him for salvation, I conceive I should thro' grace have done so, and have found rest unto my soul sooner than I did. I mention this, because it may be the case with others, and

who may be kept in darkness and despondency by erroneous views of the gospel, much longer than I was.

I think I also did repent of my sin in the early part of these exercises, and before I thought that Christ would accept and save my soul. I conceive that justifying God in my condemnation, and approving the way of salvation by Jesus Christ is necessarily included it; but yet I did not think at the time that this was repentance or any thing truly good. Indeed I thought nothing about the exercises of my own mind, but merely of my guilty and lost condition, and whether there were any hope of escape for me. But having found rest for my soul in the cross of Christ, I was now conscious of my being the subject of repentance, faith, and love. When I thought of my past life, I abhorred myself and repented in dust and ashes; and when of the gospel way of salvation, I drank it in, as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me—I had *thought* I had found the joys of the gospel heretofore, but now I seemed to *know* that I had found them, and was conscious that I had passed from death unto life. Yet even now my mind was not so engaged in reflecting upon my own feelings, as upon the objects which occasioned them."

ON KILLING GAME.

Mr. Gilpin, in his remarks on the scenery of the Isle of Wight, (See Observations on the Western Parts of England, &c. London, 1798, p. 339) having noticed the immense swarms of sea fowl, which at certain seasons hang on the beetling precipices near the Needles, proceeds, as follows:

"That man has a right to destroy such animals as are *noxious* to him is undoubted. That he has a right also over the lives of such animals as are *useful* to him for food and other necessaries, is equally unquestioned. But whether he has a right to destroy life for his *amusement*, is another question. If he is determined to *act the tyrant* (that is, to consider *power* as a conferring *right*,) the point is decided. Power he certainly has. But if he wish to act on authorized and equitable principles, let him just point out the passage in his charter of rights over the brute creation, which gives him the liberty of destroying life for his *amusement*.

"On Noah, and in him on all mankind,
The charter was conferr'd, by which we hold
The flesh of animals in fee; and claim
O'er all we feed on, power of life and death.
But read the instrument, and mark it well.
The oppression of a tyrannous control
Can find no warrant there."

"I would not enter on my list of friends,
(Though grac'd with polish'd manners and fine sense,
Yet wanting sensibility,) the man
Who, needlessly, sets foot upon a worm."

"The sum is this. If man's convenience, health,
Or safety interfere, his rights and claims
Are paramount, and must extinguish theirs.
Else they are all—the meanest things that are—
As free to live, and to enjoy that life,
As God was free to form them at the first,
Who in his sovereign wisdom made them all."

That hares, and patriges, and woodcocks, and all other animals fit for food, may be deprived of life for the purpose of being used for food, is unquestionable. The profession, therefore, of a game-keeper, or a warrenner, is equally innocent with that of a butcher. But the *sportsman* will do well to ask himself, whether, though the animals which he kills are fit for food, amusement is not, as his appellation indicates, his main object in destroying them; and whether, to use Mr. Gilpin's language, a clause, authorizing their destruction for that object, is to be found in his charter of rights over the brute creation?

Ch. Ob.

Religious Intelligence.

EXTRACTS FROM THE MINUTES OF THE GENERAL CONVENTION.

At a meeting of the General Convention of Congregational and Presbyterian Ministers in the State of Vermont, holden at Westminster, on the second Tuesday in Sept. A. D. 1812; Present,

Rev. Messrs.	From
John Fitch, Asa Carpenter,	Coos Association
Bancroft Fowler, Walter Chapin,	Orange
David H Williston, Chester Wright,	Royalton
William Hall, Gershom C. Lyman,	Windham
Lemuel Haynes, Heman Ball,	Rutland
Delegates not present from	Addison
Asa Lyon, Daniel Haskel,	Northwestern
William Jackson,	Pawlet
Jonathan Freeman,	From the Gen. Assembly of the Presbyterian Church in the U. States.
Daniel Crocker,	From the General Association of Connecticut.
Micah Stone,	From the General Association of Massachusetts, Proper.
Halloway Fish,	From the General Association of New-hampshire.
Thomas A. Merrill,	Register of the Convention, and
Sylvester Sage,	Minister of the town.

The Convention was opened with a sermon, by the Rev. Daniel Haskel, from Matt. xxviii. 20. Latter clause, "Lo I am with you always, even unto the end of world."

After public worship, the Rev. Gershom C. Lyman, D. D. was chosen Moderator, the Rev. John Fitch, Scribe, and the Rev. Chester Wright, Assistant Scribe.

The throne of grace having been addressed by the Moderator, the Rev. Messrs. Ball, Merrill and Freeman were appointed a Committee of overtures. Adjourned till 8 o'clock, tomorrow morning. Prayer by Mr. Ball.

Sept. 9. Met agreeably to adjournment. Prayer by Mr. Freeman.

The report of the Committee of overtures was read and accepted.

Rev. Messrs. Haynes, Lyon and Chapin were appointed, a Committee to settle with the treasurer of the Convention, and report.

Voted, to enter into free conversation, on the general state of religion, immediately after public worship, this afternoon; and that Messrs. Freeman, Stone, Lyon, Fowler and Jackson be a committee to take minutes of the same for publication; and report.

The reports of the several associations having been exhibited, Messrs. Lyon and Fowler were appointed to take them and make report.

The following report of the Editors of the Adviser was presented and accepted:

"To the General Convention the Editors of the Adviser make the following

REPORT.

Amount of balances, on debts due from agents and other persons		$2570,97
The bills for transportation which have already been presented, together with the other charges of every description, which have yet accrued, exceed the actual receipts of monies, by	131,46	
The unsold Advisers charged to the agents, but liable to be returned, may amount to	50,00*	
The gratis numbers now charged, for which credit will be given on settling with persons who have become responsible, may amount to	50,00	
Debts due for transportation, in cases where bills have not yet been presented, say	100,00	
	331,46	
Profits of the Adviser, in three years and a half, being in debts, most of which will, probably, be ultimately collected, about	2139,51	
Likewise in the hands of the general agent 500 vols. and supposed to be in the hands of agents 50 vols. of the Adviser, worth, at first cost, for the missionary Society to distribute in new settlements, say	275,00	
	2414,56	

It therefore appears, that, with the exception of bad debts, the profits of the Adviser, though sold cheap, and subjected to great expense for transportation, may be fairly estimated at two thousand four hundred and fourteen dollars and fifty six cents.

June 30, 1812.

In behalf of the Editors,

THOMAS A. MERRILL, } Publishing
BANCROFT FOWLER, } Committee."

The Rev. Messrs. Asa Burton, D. D. Henry Davis, D. D. Gershom C. Lyman, D. D. Thomas A. Merrill, Bancroft Fowler, Stephen Fuller, John Fitch, Chester Wright, Daniel Haskell, Heman Ball, Holland Weeks and Martin Tullar were chosen Editors of the Adviser for the year ensuing: And Rev. Messrs. Sylvester Sage, Nathaniel Hall, Willard Preston, William Jackson, James Converse and Hosea Beckley were appointed to fill any vacancies.

Voted, that if any person, appointed an Editor, shall fail to furnish the publishing committee with one original piece, for the Adviser, within three months after his appointment, and another such piece within nine months

* The unsold Advisers, last year, were estimated at $50,00; but they should have been counted at about $200,00. The profits, therefore, were, in the last report, represented too great.

after his appointment, in either case, he shall be considered as having resigned, and the publishing committee shall proceed to notify his substitute.

The Rev. Messrs. G. C. Lyman, J. Fitch, B. Fowler, M Tullar, H. Ball, J. Bushnell, P. V. Booge and J. Griswold were appointed a *Committee of Credentials.*

Voted, that Windham Association be requested to appoint a preacher to the next Convention.

Voted, that it be a standing rule of this Convention to hold their annual sessions, alternately, in the associations on the eastern and western sides of the mountain, in order, from south to north, beginning at the Association in the south eastern part of the state, the present meeting being considered as the commencement of this order.

Voted, that the next meeting of the Convention be holden at the house of the Rev. John Griswold in Pawlet.

Voted, that, in future, the meetings of this Convention shall be holden on the 2d Tuesday of September, at two o'clock, P. M. that the Conventional sermon shall be preached at the opening of the session, after which, the minister of the place, where the meeting is holden, shall proceed to organize the Convention, by calling for and reading the certificates of membership, and calling to the choice of a scribe, according to the printed rules.

Voted, that Messrs. G. C Lyman, H. Ball and T. A. Merrill be a committee to take into consideration the subject of a Theological Seminary, referred from the last meeting of the Convention, and make report.

The Convention heard and accepted the reports of the several delegates to foreign bodies, from which it appeared, that the delegation to the General Assembly, at Philadelphia, and also to the General Association of Connecticut, had failed.

Mr. Jackson having been excused, the Rev. W. Chapin was appointed to take his place, as one of the committee to take minutes of the free conversation on the state of religion.

Voted, that Messrs. Merrill, Haskel, and Bushnell be a committee to make extracts from the doings of this Convention, and to procure their publication.

Voted, that Messrs. Fowler, Ball and Chapin be a committee to nominate Delegates to represent this Convention in those foreign ecclesiastical bodies, with which it is connected.

Voted, that the thanks of this Convention be returned to those foreign ecclesiastical bodies, which have transmitted to us copies of their respective proceedings.

In pursuance of the report of the committee of nominations, the Rev. Luther P. Blodget and the Rev. Hosea Beckley were appointed Delegates to the General Association of New Hampshire, next to be holden at Hollis; Rev. Messrs. Austin Hazen and Elisha D. Andrews, their substitutes.

Voted a recess, till the close of public worship this afternoon.

At two o'clock, a sermon was delivered by the Rev. Micah Stone, from Matt. xi. 12. "And from the days of John the Baptist, the kingdom of heaven suffereth violence, and the violent take it by force;" after which the Convention entered into a free conversation on the state of religion, and again adjourned till after divine service this evening.

At 7 o'clock, a sermon was delivered by the Rev. Lemuel Haynes, from Luke xv. 28. "Therefore came his father out and entreated him;" after which the Convention proceeded to business.

The committee appointed to settle with the Treasurer, reported "that the accounts are correctly stated and well vouched, that Rutland, Royalton, Coos and Windham Associations are delinquent in part, and the Northwestern Association in the whole, of their assessment; and that there is now in the treasury forty dollars and forty six cents."

Voted, to accept the above report.

The following persons were appointed *Receivers* for the Convention for the Associations reported delinquent, Northwestern, Rev. Asa Lyon; Windham, Rev. Sylvester Sage; Coos, Rev. Leonard Worcester; Royalton, Rev. Chester Wright; Rutland, Rev. Elihu Smith; Pawlet, Rev. Samuel Leonard.

Pursuant to the report of the committee of nominations, the Rev. Henry Davis, D. D. was appointed Delegate

to the General Assembly of the Presbyterian Church in the United States, at their session at Philadelphia, on the third Thursday of May next, at 11 o'clock, A. M. and the Rev. Daniel Haskel, his substitute.

The Rev. Gershom C. Lyman and the Rev. Martin Tullar were appointed delegates to the General Association of Massachusetts proper, at their session next to be holden, at Conway, on the 4th Tuesday of June, next; the Rev. James Tufts and the Rev. Stephen Fuller, their substitutes.

The Rev. Holland Weeks was appointed Delegate to the General Association of Connecticut, at their session next to be holden, at Watertown, on the 3d Tuesday of June next, and the Rev. Wm. Boies, his substitute.

Voted, that it be recommended to the churches in this State to set apart such stated seasons, as they may judge expedient for the purpose of special prayer for the prosperity of Zion.

Voted, to adjourn till to-morrow morning, at 8 o'clock. Prayer by Mr. Crocker.

Sept. 10. After prayer by Mr. Stone, the Convention proceeded to business.

Voted, Unanimously, that the Convention recommend the formation of a Bible Society, to be denominated "THE VERMONT BIBLE SOCIETY"

Voted, that a committee, without distinction of religious denomination, be appointed to prepare and digest a plan for the organization and government of said society; and that the following gentlemen be the Committee for said purpose, seven of whom shall constitute a quorum for the transaction of said business: Rev. Daniel Adams, Asa Aldis, Esq. Elijah Bayley, Esq. Rev. Asa Burton, D. D. Rev. Heman Ball, William C. Bradley, Esq. Hon. Ezra Butler, Charles Burkeley, Esq. Col. Ozias Clark, Rev. Henry Davis, D. D. Capt. Elijah Dewey, David Edmond, Esq. Gen. Abner Forbes, Elder Jonathan Going, His Excellency Jonas Galusha, Esq. Titus Hutchinson, Esq. Elder William Harrington, Col. William C. Harrington, Col. Thomas Hammond, Hon. Bradford Kinnee, Elder Nathaniel Kendrick, Elder Aaron Leland, Rev Gershom C. Lyman, D. D. Chauncy Langdon, Esq. Charles Marsh, Esq. Rev. Thomas A. Merrill, Elder Phinehas Peck, Hon. Elijah Paine, Wm. Page Esq. Hon. Moses Robinson, Rev. Daniel C. Sanders, D. D. Rev. Sylvester Sage, Rev. Holland Weeks, Rev Chester Wright.

Voted, that the first meeting of this Committee be holden at Rutland, on the first Monday, in Oct. next at 5 o' clock P. M. at the house of the Rev. Heman Ball.

Voted, that the Scribes be directed to give notice to the committee of their appointment in such way as they shall think proper.

The Committee, to whom was referred the subject of a Theological Seminary made report, which being amended, was accepted as follows:

"The Committee appointed to consider the request of the Trustees of a contemplated Theological Seminary, to be under the patronage of Orange and Coos Associations, ask leave to submit the following Report.

The General Convention consider the Education of young men for the Ministry highly deserving their attention; Therefore resolved, that a committee of one from each Association, except the two above named, be appointed to attend the next meeting of the Convention in Orange and Coos Associations for the aforesaid purpose, and to propose such arrangement, as will render the seminary more extensively useful, than we apprehend it will be in its present form; and that such committee report to the next meeting of the Convention."

In pursuance of the above report the following gentlemen from the several Associations were appointed a committee; Royalton, Rev. Martin Tullar, Rev. Tilton Eastman, substitute; Windham, Rev. Sylvester Sage, Rev. Elisha D. Andrews, substitute; Rutland, Rev. Heman Ball, Rev Lemuel Haynes, substitute; Addison, Rev. Thomas A. Merrill, Rev. Jedidiah Bushnel, substitute; Northwestern, Rev. Publius V. Booge, Rev. Willard Preston, substitute; Pawlet, Rev. John B. Preston, Rev. William Boies, substitute.

Adjourned, till after divine service, this afternoon.

At two o'clock, the Rev. Jonathan Freeman delivered a sermon, from 1 Thess. iv. 16, 17.

The committee to take minutes of the narratives on the state of reli-

gion, made the following report, which was read and accepted:

"The committee appointed to take minutes from the narratives of the state of religion within the bounds of the Convention, and the ecclesiastical bodies, with which it is connected, and to present a concise view of the same, submit the following

REPORT.

Although your committee feel a serious and deep regret, that they are not able to present a more pleasing picture of the present state of religion within your limits, yet they are sensible that it becomes them to bow with submission to the will of heaven.—That God sees fit to withhold the influences of his grace, though a cause of humiliation and regret, is no ground for complaints or murmurs. It is a fact, which, however lamentable, cannot be denied, that there have been fewer special revivals of religion in the state, during the past year, than during any preceding one, for several years before. A great stupidity and inattention to divine things has extensively prevailed. The attention of people, seems to be absorbed, very generally, in the concerns of this life. Especially does the political state of the country, appear to have excluded, in a great measure, the concerns of religion from the mind. Dangerous, and in some cases, new and very absurd errors, are advanced and embraced.—These errors, however, do not appear to have increased their prevalence, during the last year, and in several places, have evidently declined.

But notwithstanding these discouraging things, there is a brighter side to the picture. Although the friends of Zion have reason to mourn, they have none to despond. God has not forgotten to be gracious. He still gives his churches many tokens of his favor and love. Though the churches in the state, have not been, in general, greatly enlarged, yet most of them have been somewhat increased, several very considerably, and very few have been diminished. In a few places, there have been considerable revivals of religion, and the Lord has made glorious displays of his power and mercy, in the deliverance of souls from the slavery of sin. The towns most highly favored with seasons of spiritual refreshing, are Winhall, Jamaica, and Stratton, in the south part of the state; Braintree, Middlebury, and Cornwall, near the centre; and Greensborough, and Fairfield, towards the north part. In the latter place, about forty are thought to have been made subjects of divine grace, within a short period.—A pleasing revival of religion in Middlebury College, likewise, must be regarded as a very auspicious event, and a token for good to the church.

From other sections of the country, represented in this body, we have pleasing and animating intelligence. In some places within the limits of the Presbyterian church, we hear with the most grateful emotions, that the King of Zion is making signal displays of the power of his grace. From Connecticut, we learn, that besides very encouraging revivals in some parts of the state, the churches in general, enjoying the stated ministrations of the gospel, are strengthened, edified and comforted. In Massachusetts, likewise, there are considerable revivals of religion, and an increasing harmony and affection among the churches and ministers of our common Lord. Here, also, a spirit of christian charity and benevolence, which has for its object, the more extensive spread of the gospel, has remarkably manifested itself. The religious interests of New Hampshire, though there are things to be lamented, appear to wear a favorable aspect.

On the whole, your committee are of opinion, that notwithstanding the lamentable errors and vices, which prevail in the land, the cause of Christianity is advancing. The Great Head of the Church appears to be evidently fulfilling the promises of his word.—The friends of religion have great cause for gratitude and confidence. Let them, then, thank God and take courage. Instead of desponding under the discouragements which they experience, let them manifest their gratitude for the favors which they enjoy, by being unwearied in well doing, always abounding in the work of the Lord.—Especially, let them give themselves unto prayer, and resolve with the prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as bright-

ness, and the salvation thereof as a lamp that burneth."

The Committee, to whom were referred the reports of Associations, made the following report, which was read and accepted.

"The committee appointed to ascertain the number of ministers in the State, report,

That there, are in our connexion, 81 settled ministers, seven unsettled ministers, and seven candidates.

The names of the unsettled ministers are Joseph Marshall, John Ransom, Sylvanus Chapin, Samuel Cheever, David H. Williston and Aaron Crosby.

The names of the candidates are Oliver Hulburd, Ebenezer P. Sperry, Asahel Stone, Phinehas Randall, Oliver Plympton, Christopher J. Lawton and Stephen M. Wheelock."

Voted, that the corresponding committee on the subject of ardent spirits appointed last year be reappointed and directed to make report to the Convention, at their next Session.

Voted, that the Convention adjourn, without day.

GERSHOM C. LYMAN, *Mod.*

Att. JOHN FITCH, CHESTER WRIGHT, } *Scribes.*

VERMONT MISSIONARY SOCIETY.

THE Vermont Missionary Society held their sixth annual meeting, in the meeting house, at Westminster, Sept. 10th, 1812.

The Rev. Thomas A. Merrill was chosen Secretary, and the Rev. Gershom C. Lyman, D. D. Moderator.

William Hall, Esq. of Rockingham, and Frederic Hall, Professor in Middlebury College, having advanced ten dollars each, were admitted members of the Society, for life.

Rev. John Fitch, Danville, Rev. Daniel Haskel, Burlington, Charles Bulkely, Esq. Berlin, Deac. Jonas Whitney, Marlboro', Mr. Ashbel Skinner, Jerico and Mr. Crosby, Montpelier, having remitted to the Secretary the sum necessary for admittance (two dollars each) were received into the Society.

The Trustees made a Report of their proceedings the last year, which was accepted. The Report of the Treasurer was laid before the Society and accepted.*

Seth Storrs, Esq. was chosen *Treasurer* for the year ensuing.

Samuel Swift, Esq. was chosen *Auditor*.

The following persons were chosen *Trustees*, for the year ensuing:

Rev. HENRY DAVIS, D. D.
Rev. GERSHOM C. LYMAN, D. D.
Rev. ASA BURTON. D. D.
Rev. HOLLAND WEEKS,
Rev. JEDIDIAH BUSHNELL,
Rev. THOMAS A. MERRILL,
CHARLES MARSH, Esq.
SETH STORRS, Esq.
SAMUEL MATTOCKS, Esq.
SAMUEL SWIFT, Esq.
WILLIAM HALL, Esq.
Mr. FREDERIC HALL.

Voted, that the first meeting of the Trustees be held in Middlebury, at the house of the Rev. T. A. Merrill, on Wednesday, the 7th of Oct. next, at 2 o'clock P. M.

The following gentlemen were appointed *Receivers* for the year ensuing, Rev. Sylvester Sage, Westminster; Mr. Zebulon Lyon, Royalton; Deac. Enos Smith, Chelsea; Rev. Leonard Worcester, Peacham; Rev. John Willard, Lunenburgh; Hon. Elijah Strong, Brownington; Rev Benj. Wooster, Fairfield; Joseph Phelps, Esq. South Hero; Rev. Asaph Morgan, Essex; Rev. Chester Wright, Montpelier; David Edmond, Esq. Vergennes; Mr. Enos Merrill, Castleton; Col. Stephen Martindale, Dorset.

The Rev. John Fitch was appointed to preach the Missionary sermon, at the next annual meeting of the Society; and the Rev Sylvester Sage was appointed his alternate.

Adjourned,—*Sine Die.*

Attest, THOMAS A. MERRILL,
Secretary.

N. B. The next annual meeting of the Society is to be holden, at the house of the Rev. John Griswold of Pawlet, on the 9th day of Sept. 1813 at 9 o'clock A. M.

* These Reports will be published in the Adviser.

EXTRACT FROM THE MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

The Committee appointed for the purpose brought in a narrative on the state of religion, which being amended, was adopted, as follows.

Though complaints have been heard from some parts within our bounds, of coldness, lukewarmness, and indifference to the things of religion; yet, during the course of the past year, there appears to have been a very generally increased attention to the institutions of the gospel. A number of new congregations have been formed, and considerable additions made to the communion of the church. Warmly and firmly united in a strict adherance to the great doctrines of grace, our churches are living in harmony and brotherly affection, edified, and edifying one another.

Notwithstanding there have not been any generaral revivals, yet, with much pleasure, and with gratitude to Zion's King, we have heard that several parts of our church, particularly several congregations within the bounds of the Presbyteries of Geneva, Cayuga, Oneida. Columbia, Hudson, Jersey, New Brunswick, Harmony, and Miami, have been visited; some with smaller, and others with more copious effusions of the influences of the Spirit. In some of these places, the power of divine and sovereign grace has been displayed in several remarkable conversions; and in others, much weight of influential character thrown decidedly into the scale of religion; whilst they, who have been the professed and hopeful subjects of divine grace in late revivals, manifest the sincerity of their profession, by a conversation and deportment corresponding therewith.

An increased attention and diligence have been manifested to the duties of visiting and catechising—those important means of training up and establishing the rising generation in the truths of our holy religion.

Praying societies continue to be generally well attended; and their number has considerably increased.

The continuance of Missionary Societies formerly established, with the formation of others, embracing in their plans, missions both foreign and domestic; the increased number of societies for distributing Bibles and religious tracts, and for the education of poor children, manifest an active and growing zeal for extending the boundaries of the Mediator's kingdom, and diffusing the light of the glorious gospel of the blessed God.

It is with peculiar pleasure we here notice the active benevolence of pious females, associated in different places for prayer, for affording pecuniary aid to Missionary and Bible-societies, for establishing schools, and personally attending to the education, particularly of poor children.

The detail of the enlarged plan on which the General Assembly have been enabled to send missionaries into our extensive new settlements, the joy and gratitude with which they have been received, and the success with which it has pleased the great Head of the church to crown their labours, have been heard with tender and delightful emotions. The wilderness and the solitary places have been made glad for them, and the desart to rejoice, and blossom as the rose.

Some awful displays of the power and displeasure of Jehovah, appear to have been instrumental in bringing a number of persons to serious reflection, and of inducing some to take refuge in the hope set before them in the gospel; while others have remained asleep in fatal security. How stupid and thoughtless must they be, who, when numbers, enveloped in flames, have descended into one promiscuous tomb, do not lay to heart the uncertainty of life, and the all-important concerns of their souls! How secure and hardened are they, who are not alarmed and excited to flee from the wrath to come, when God has thus arisen to shake terribly the earth, and whilst it is reeling and tottering under their feet, threatening to swallow them up in quick destruction!

Infidelity, though not entirely banished, in general, affects obscurity and concealment from the light of the gospel.

Profane swearing, drunkenness, and sabbath-breaking, appear to be the crying sins of our land, against which the heralds of the cross, the professors of religion, and all who wish well to the

interests of either civil or religious society, are particularly called to oppose all the influence of warning, discipline, example, and the execution of such wholesome laws as have been enacted against them.

The success of attention to the spiritual interests of the people of colour amongst us, has, in some instances, been pleasing and encouraging.

[Here follows a concise view of the state of religion, in several bodies with which the Assembly is connected.]

Upon the whole, it appears that, whilst the General Assembly find cause to mourn over and to lament the errors and vices which are apparrent among us, the lukewarmness some of our churches, and the multitudes who are still in an unconverted state, thot'less and secure—they at the same time find great cause of joy, and of gratitude and praise to the great Head of the church for the union, the harmony, and the peace which prevail throughout our churches; for the generally increased attention to the institutions of religion; for the numbers, who, we trust, shall be saved, that have been added to our communion; and for the gracious visitation of several parts within our bounds, by the influence of his blessed Spirit. And they desire to improve these things, as excitements and encouragement to renewed exertions and endeavours. *Let the people praise thee, O Lord; let all the people praise thee. May Zion arise and shine. May she put on her beautiful garments. May she look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. May the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and all the ends of the earth see the salvation of our God.*

EXTRACT FROM THE MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER.

The committee of the General Association of Massachusetts Proper, appointed to take minutes of the narratives of the state of religion given by the members of this body, ask leave to report:

That on a review of these narratives, there appear some very hopeful and comforting tokens of the increasing power and influence of religion within the bounds of this Association—The order and harmony which generally prevail in the churches; the good understanding and fellowship existing among the ministers of the several associations; the great increase of the missionary spirit; and the lively interest it excites among all classes of people; the growing attention to the pious education of children and youth; and above all, the special effusions of the Spirit of grace upon several of the societies within our connexion, and their blessed effects perceived in the reviving of christian graces in the churches, are just causes of unfeigned gratitude to the great Head of the church, and we trust may be accounted by us hopeful tokens of blessings yet in store. The bonds of christian union and fellowship have been strengthened among the ministers of the churches, to their mutual comfort and encouragement. The zeal, for the spread of the gospel among the heathen, and for the supply of the destitute parts of our own country, has had a most happy influence on the state of religious feeling, and the practice of christian duty; and in several instances has been remarkably owned and blessed of God, in the fulfilment of his word, *That the liberal soul shall be made fat*, and that *he that watereth shall be watered also himself.*

The revivals within the year past, though in few places great and powerful, have nevertheless given numerous and precious additions to the churches, and afforded quickening and encouragement to them who pray for the peace and prosperity of Zion.—When we look into the western portion of our connexion, we gratefully notice the precious shower of Divine influences lately fallen on Williamstown, and the college in that place.—Nearly one half of the students in that rising seminary have hopefully become the friends of the Redeemer, and in a future day may become the heralds of his salvation to perishing sinners.—The work is still progressing. When the salt is cast into the fountain, the streams will be pure and salutary.—

Of the inhabitants of the town about forty have been visibly added to the Lord. In Pittsfield, and several other towns, religious appearances are pleasant. In the more central parts of this connexion, we gratefully recognize the presence of our divine Immanuel walking in the midst of his golden candlesticks. Several churches have been enlarged and beautified with the salvation of God. In the town of Westfield about fifty persons have made a hopeful profession. In the town of Worcester several conversions have been hopefully wrought, and at the present moment, appearances are encouraging. May the scattering drops be succeeded by copious showers, which shall satisfy the thirsty hill of Zion.

We are happy to learn, that in the county of Worcester, a religious charitable society has lately been formed, which embraces objects of very great importance, and which promises to produce extensive effects in aid of the interests of christianity.

For the encouragement of prayer, it deserves to be remarked, that in the town of Royalston, the church agreed to consecrate Saturday evening, each one in his own house, to pray for a revival of religion in that place, and for the ministers of Christ generally.—"Praying breath has not been spent in vain." This event is an evident verification of our Saviour's words, *If two or three shall agree together on earth as touching any thing, it shall be given to them of my Father who is in heaven.*

In the south eastern parts of this Commonwealth, we are informed of an extensive revival in the towns of Randolph, Easton, Abington, Weymouth, Braintree, and Bridgewater; and that an unusual number of hopeful converts have been added to the second church in Dorchester.

In the more northern parts of this connexion, we have no special revivals to notice; yet in travelling over this ground, if we are not regaled with blossoms, we may fill our arms with the richest fruits from trees of righteousness which the Lord hath heretofore planted. Among these fruits we admire great unity of sentiment, and unparalleled combination of efforts to send the heralds of the cross to the distant regions of the earth. We have already seen the Star in the East, and confidently hope that this star forebodes the speedy rising of the Sun of Righteousness on these dark and benighted regions. In that quarter of the globe, where the King of Zion commenced his scene of humiliation, he now seems about to return in majesty and glory. In some of our more compact and opulent towns, we notice with high satisfaction female societies emulating the pious example of an ancient female disciple in making coats and garments for the poor. We notice with pleasure the establishment of a Sunday School, in the town of Beverly, in which poor neglected children are taught to fear the name of the Lord and sanctify his day. Similar establishments are also contemplated in other towns.

STATE OF RELIGION IN CONNECTICUT.

Although the General Association find cause of humiliation, on account of the stupidity and lukewarmness which prevail in many of the churches; and on account of the increasing prevalence of vice in some parts of the State; yet we have reason to rejoice and be thankful, for the abundant evidence, that God has not forsaken us. Through his goodness the churches generally enjoy a state of tranquility, and appear to be growing in evangelical knowledge, and walking in the faith and order of the gospel. No new errors have arisen the past year, and such as have heretofore existed, appear not to have increased. Additions to the churches have been considerable, though not so great as in some former years. In most places, a decent and respectful attention has been paid, to the institution of religion. And while we have to lament the breach which has been made upon the churches, by the death of some of our fathers and brethren, and the dismissal of others; we rejoice, that most of the congregations are supplied with pastors, and especially that some which have for a long time been destitute are now furnished with the stated ministrations of gospel ordinances.

But we especially rejoice to learn that in several towns in this State, God is appearing in his glory to build up Zion. In Middletown, Berlin, Cornwall, Kent and Groton there have recently been copious effusions of the Holy Spirit. The people of God have enjoyed a season of refreshing from his presence, and many, who, but a short time since, were in the gall of bitterness and bond of iniquity, are now rejoicing in hope and giving evidence, that they have passed from death unto life. In New-Milford, New-Preston, South Farms, South Canaan, South Britain and Reading, revivals have also apparently commenced: and in many other places, particularly, thro'-out a considerable portion of Litchfield county, there are tokens for good.—Christians appear to be waking from their slumbers. God's people take pleasure in the stones, and favor the dust of Zion, which gives us strong reason to hope that the time, yea, the set time to favor her has come. Here and there one is hopefully brought into the kingdom of Christ, and others are anxiously enquiring what they must do to be saved. We desire to notice with peculiar thankfulness, these tokens of God's returning presence in the churches, after a period of such general declension. "*Lo!* this is our God, we have waited for him and he will save us—this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

It is with great satisfaction that the General Association learn, that the subject of Foreign Missions has excited so much interest & received so liberal a patronage in this State. The missionary zeal which was kindled in Great Britain, has crossed the Atlantic, and the good people of this State are "awaking to the interests of Asia, and of five hundred millions of people buried in ignorance and sin." And it would be unpardonable to overlook the tokens of God's approbation of the missionary spirit, manifested in the revival of religion at home, in proportion to the exertions which have been made to spread the gospel abroad.—We joyfully hail these exertions as harbingers of that glorious day, when Christ shall have the heathen for his inheritance and the uttermost parts of the earth for his possession.

On the whole, while we would lament the sins which prevail in this State, and through our land, and while we would humble ourselves under the mighty hand of God, in view of those recent marks of his displeasure, the pestilence, the fire and the earthquake; yet we would rejoice that in wrath he is remembering mercy.—We rejoice that we live in a day when the christian world is awaking from the sleep of ages, and when there are increasing tokens of the coming and kingdom of our Lord Jesus Christ.—Let these considerations stimulate us to zeal in our Master's service; let us be stedfast, unmoveable, always abounding in the work of the Lord, knowing that our labour shall not be in vain in the Lord.

ADDRESS ON THE ABUSE OF SPIRITOUS LIQUORS.

THE following Address to the churches and people of Connecticut, on the subject of the intemperate use of ardent spirits is taken from the proceedings of the General Association of Connecticut.

The General Association of Connecticut, taking into consideration the undue consumption of ardent spirits in this State; the enormous sacrifice of property annually made in this way; the consequent alarming prevalence of intemperance; the deadly effect of this sin upon health and intellects, upon families and societies, upon our civil and religious institutions, and especially its influence to render ineffectual the means of grace, and to bring upon the souls of men everlasting destruction, have considered it as their duty to submit to the churches and congregations under their care the following recommendations,

1. It is recommended to all the ministers in connexion with this Association, that by appropriate discourses on the subject, they endeavour to call up the attention of their people,

and impress their minds with a sense of the evils of intemperance, and the importance of uniting their efforts to effect a reformation, or at least to prevent the accumulation of these evils.

2. And that example may give efficacy to precept, it is recommended to the district associations in this State, to abstain from the use of ardent spirits at their various ecclesiastical meetings.

3. To the members of our churches it is recommended that on this subject they avoid the very appearance of evil, and that they carefully abstain both from the unlawful vending of spirits, and from purchasing and drinking spirits where they are sold in contravention of the law; that they exercise over one another a careful vigilance, and administer faithfully, when necessary, brotherly admonition, and maintain in reference to this subject an efficient discipline; that it be understood also that civility does not require, and expediency does not permit the production of ardent spirits as a part of hospitable entertainment in oc ial visits.

4. To parents and all heads of families, it is earnestly recommended, that they dispense with the ordinary use of ardent spirits in their families; that they early and often admonish those under their care of the evils of intemperance, of their danger of falling into the ways in which they are liable to be overcome, and that they restrain them as far as may be from places of temptation.

5. To Farmers, Mechanics, and Manufacturers, we recommend earnest and prudent exertion to diminish the quantity of ardent spirits consumed in their several employments, by the substitution of other palitable and nutritious drinks, and by giving an additional compensation, if necessary, to laborers who will dispense entirely with the use of ardent spirits.

6. To extend information and impress the public mind on this subject, it is further recommended, that special efforts be made to circulate pamphlets and tracts calculated to effect this purpose, particularly a Sermon by the Rev. E. Porter, and a pamphlet on the same subject by Dr. Rush, of Philadelphia.

7. It is recommended that voluntary Associations be formed in the different towns and societies in the State, to aid the civil magistrates in the execution of the law, and to exert their influence according to their best discretion for the removal of this growing evil.

And that these practical measures, may not be rendered ineffectual, the Association do most earnestly entreat of their brethren in the ministry, of the members of our churches, and of the persons who lament, and desire to check the progress of this evil, that they neither express nor indulge the melancholly apprehension that nothing can be done on this subject; a prediction eminently calculated to paralyze exertion and become the disastrous cause of its own fulfilment.—For what if the reformation of drunkards be hopeless, may we not stand between the living and the dead, and pray and labor with effect to stay the spreading plague? And what if some will perish after all that can be done, shall we make no efforts to save any from destruction, because we may not be able to turn away every one from the path of ruin?

But how are we assured that nothing can be done? Is it impossible for God to reform and save us? Has he made known his purpose to give us over to destruction? Has he been accustomed to withhold his blessing from humble efforts made to rescue men from the dominion of sin? Have not all past efforts for reformation, commenced under circumstances of apparent discouragement, and all great achievements usually begun in little things? The kingdom of heaven was itself, in the beginning as a grain of mustard seed, and the apostles, had they consulted appearances only, had never made an effort to enlighten the world.

Immense evils, we are persuaded, afflict communities, not because they are incurable, but because they are tolerated; and great good remains often unaccomplished, merely because it is not attempted.

If the evil, however, were trivial, or the means of its prevention arduous or uncertain, despondency would be less criminal. But it is a wasting consumption fastening upon the vitals of society; a benumbing palsy extend-

ing to the extremities of the body; a deep and rapid torrent, bearing the wreck of nations in its course, and undermining rapidly the foundations of our own. It is a case, therefore, of life and death; and what we do must be done quickly; for while we deliberate, our strength decays, and our foundations totter.

Let the attention of the public then be called up to this subject. Let ministers, churches, parents, magistrates, physicians, and all the friends of civil and religious order unite their counsels and their efforts, and make a faithful experiment; and the word and the providence of God afford the most consoling prospect of success.

Our case is indeed an evil one, but it is not hopeless. Unbelief and sloth may ruin us; but the God of heaven, if we distrust not his mercy, and tempt him not by neglecting our duty, will help us, we doubt not, to retrieve our condition, and to transmit to our children the precious inheritance received from our fathers.

The spirit of missions which is pervading the State, and the effusions of the Holy Spirit in revivals of religion, are blessed indications that God has not forgotten to be gracious.

With these encouragements to exertion shall we stand idle? Shall we bear the enormous tax of our vices, more than sufficient to support the gospel, the civil government of the State, and every school and literary institution? Shall we witness around us the fall of individuals; the misery of families; the war upon health and intellect, upon our religious institutions and civil order, and upon the souls of men, without an effort to prevent the evil? Who is himself secure of life in the midst of such contagion? And what evidence have we that the plague will not break into our own families, and that our children may not be among the victims, who shall suffer the miseries of life, and the pains of eternal death through our sloth and unbelief?

Had a foreign army invaded our land, to plunder our property and take away our liberty, should we tamely bow to the yoke and give up without a struggle? If a band of assassins were scattering poison and filling the land with widows and orphans, would they be suffered, without molestation, to extend from year to year the work of death? If our streets swarmed with venemous reptiles and beasts of prey, would our children be bitten and torn in pieces before our eyes, and no efforts be made to expel these deadly intruders? But intemperance is that invading enemy preparing chains for us; intemperance is that band of assassins, scattering poison and death; intemperance is that assemblage of reptiles and beasts of prey, destroying in our streets the lambs of the flock.

To conclude, if we make a united exertion and fail of the good intended, nothing will be lost by the exertion, we can but die, and it will be glorious to perish in such an effort. But if, as we confidently expect, it shall please the God of our fathers to give us the victory, we may secure to millions the blessing of the life that now is, and the ceaseless blessings of the life to come.

THE NEW-HAMPSHIRE BIBLE SOCIETY.

On Wednesday, June 3, 1812, the New-Hampshire Bible Socity was organized at Concord.

The following persons were elected Officers of the Society, viz.

His Excellency JOHN LANGDON, Esq. *President.*

Rev. SETH PAYSON, D. D. *Vice-President.*

Rev. JOHN H. CHURCH, *Secretary.*

JONATHAN WILKINS, Esq. *Treasurer.*

FOREIGN.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

On Whit-Tuesday, the Society for Missions to Africa and the East held its twelfth anniversary. An excellent sermon was preached at the church of St. Anne, Blackfriars, by the Rev William Goode; after which, a collection was made for the benefit of the institu-

tion, which, with donations and new subscriptions, amounted to 328*l*. At 2 o'clock, the Annual General Meeting was held at the New London Tavern, Cheapside, which was very numerously attended. The Right Hon. Lord Gambier having been called to the chair, the Secretary read a highly interesting report of the proceedings during the preceding year. It appears that the Society's missionaries at the Rio Pongas, on the western coast of Africa, have received about 120 children under their care, many of whom are children of native chiefs; and that there are the most encouraging prospects of establishing schools farther in the interior. The national system of British education has been introduced, and is now making its way among the Susoos. One of the society's missionaries, the Rev. L. Butscher, was present at the meeting, with an interesting African youth, one of the scholars at the Society's settlement, who had accompanied his teacher on a visit to this country. The Missionary confirmed the representations of the Report, with respect to Western Africa, in an address of great information, simplicity, and piety; and particularly gratified the Society by stating that 72 slave factories, which had existed on that of the coast before the abolition, and had transported annually 4000 slaves, were now reduced to 18, and that these, under the vigorous measures of his Excellency Govenor Maxwell, and of the naval officers on the coast, were dwindling away. Mr. Wilberforce reported from the deputation appointed at the special general meeting of April 24th, that they had waited on his Majesty's late deeply lamented Chancellor of the Exchequer, and on the President of the Board of Control, on the subject of providing, on the renewal of the East India Company's charter, for the more easy access of Christian missionaries to India; and that they had found them to be very favourable to the general object, though strongly impressed with a sense of the delicacy and prudence, with which measures for the attainment of that object should be devised and executed. As, however, the charter of the East India Company was not renewed this year, and as the fatal event, which all deplored, would lead to the appointment of another head of the government, the deputation would anxiously watch over the business entrusted to them, and use all proper means to bring it to a successful issue. A new code of laws and regulations was adopted for the government of the Society. Lord Gambier was appointed president; and other noblemen and gentlemen, who had befriended the institution, were appointed vice-presidents. Lord Calthorpe, Sir Thomas Baring, Mr. Wilberforce, Mr. Grant, the Rev. Basil Woodd, the Rev. Thomas Robinson, and other gentlemen, addressed the meeting; and a strong impression was produced of the duty of the ministers and other members of the Established Church, exerting themselves to augment the funds, by annual subscriptions, and collections in churches and chapels, of the only society in that church, which has for its exclusive object, the evangelizing of the heathen world. *Ch. Ob.*

ABSTRACT OF RELIGIOUS INTELLIGENCE.

(*Continued from p. 277.*)

The Missions of the United Brethren have been described in a summary account lately published in England, from which it appears, that the Brethren support about thirty missions, in which 150 missionaries have the care of 20,000 converts. The most flourishing missions are those in Greenland, Labrador, Antigua, St. Kitt's, the Danish west India Islands, and the Cape of Good Hope. The others are in Upper Canada, in the United States on the Muskingum and among the Creeks and Cherokees, in South America, in and near Surrinam, in Jamaica, in Barbadoes, and among the Calmues near the Caspian sea. At Bavian's Kloof near the cape of Good Hope, five married and two single missionaries reside in a settlement of 1000 Hottentots.—Lord Caledon, the British governor at the cape, is very friendly to the mission, and another settlement has been begun by his desire. The Brethren have been engaged in this good work without relaxing their efforts since the year 1732. For the support of the work no fund whatever exists.

The expenses are about $26,000 annually. Many of the missionaries do much towards supporting them-

selves by their own exertions; none of them receive regular salaries, but have such necessaries sent out to them as they request. Their children and widows are provided for. The utmost frugality is used at home and abroad.

The Sussex Auxilary Bible Society was formed at Lewes (Eng.) on the 8th of August, 1811. T. R. Kemp, Esq. M. P. was chosen President.—Many of the nobility and gentry of that county have approved of the institution, and engaged to support it.

The Aberdeen Auxiliary Bible Society was formed in June, 1811; the Marquis of Huntley, President; the Lord Provost of Aberdeen, James Ferguson, Esq M. P. the Rev. Principal Brown, and others, Vice-Presidents.

The Society for Missions to Africa and the East, have a flourishing establishment of schools at Bashia in the Rio Pongas, on the western coast of Africa. This society voted $2,200 towards the Eastern translations, and $1,100 towards the support of public readers of the Scriptures in the vernacular languages of India.

The African and Asaiatic Society, of which Lord Barham is president, instituted for the purpose of relieving the wants, and removing the ignorance of the Africans and Asiatics in London, state in their annual report, that they have relieved 236 cases of extreme wretchedness within the preceding year; and that some good effects have resulted from the religious instruction which they had been the instruments of diffusing.

The Edinburgh Bible Society appears to have been very vigorously engaged, during the year preceding May 4th, 1811, in executing its benevolent purposes. Besides distributing the scriptures among the poor and destitute in the neighborhood, and among the French and Dutch prisoners of war, the Society remitted $3,100 to the parent society, 1,300 to the Hibernian Bible Society, and about 900 towards the Eastern translations.

Among the donations to the society, two are worthy of particular notice; $127 from a regiment of militia, it being a day's pay of the non-commissioned officers and privates; and $88 from a society of female servants, at Aberdeen, who contributed *one penny* (two cents) a week each.

Mr. Morrison, the missionary of the London Society at Canton, has printed off a thousand copies of the Acts of the Apostles in Chinese. The expense of printing was about $450; but from the same wooden types, occasionally retouched, 100,000 copies may be taken. Mr. Morrison has begun a translation of Genesis and Psalms into Chinese, having heard that the Gospels and Epistles were translating in Bengal. He has sent home some specimens of Chinese literature from the maxims of Confucius and the history of Foe.

The Naval and Military Bible Society, of which the sole object is to distribute Bibles among the soldiers and sailors of the British army and navy, was formed in 1780. The Archbishop of Canterbury is the President. The funds of this society are low. During the year embraced in the last annual report the society distributed 1848 Bibles.

A Society has lately been formed in England to extend the benefits of education to the poor throughout the kingdom, on the principles of the Established Church. The Prince Regent is Patron, the Archbishop of Canterbury, President, the Archbishop of York, all the English bishops, and ten lay peers, or privy counsellors, Vice-Presidents. The plan of instruction first invented by Dr. Bell, is to be adopted in the schools of this society.

Pan.

ORDINATIONS.

On the 10th June, 1812, the Rev. Sylvester Selden was ordained to the pastoral charge of the Church of Christ in Westbrook, 3d Society in Saybrook. The Rev. David Selden preached the sermon from Deut. xxx. 19.

Ordained, at Little-falls, N. Y. the Rev. James Joyce;

At Summer, Me. the Rev. Samuel Sewell;

At Rowley, Mass. the Rev. James W. Tucker, Sermon, by Rev. Professor Stewart;

At Bromfield, N. Y. the Rev. Philander Parmele.

Poetry.

JOHN i. 43. FOLLOW ME.

Amaz'd I stood, a guilty wretch undone;
Dire condemnation 'whelm'd my troubled breast,
Darkness, deep darkness veil'd the beaming sun,
And nature's charms in sable robes were drest.
Wild tempests rose, and floods of anguish beat,
Avenging thunders mutt'ring shook the ground,
Wide yawn'd the dread abyss beneath my feet,
When soft, I heard a voice—'twas mercy's sound—
"Arise! thou child of wrath, and follow me!"

Hush'd were my fears, my dreadful anguish gone,
All mild and tranquil, nature glow'd with grace;
Resplendent beauties cloth'd the glorious sun,
The rose blush'd joy, the lily bow'd in peace.
Earth smil'd beneath, the heav'ns shone clear above,
Sweet pass'd the night, contentment crown'd the day,
For still I heard that gentle voice of love,
"Arise! thou chosen one, and follow me!"

And now when youthful passions flush my veins,
And feeble virtue droops awhile depress'd;
When dissipation pours her merry strains,
And paints her throngs in airy fashion dress'd:
When melting beauty asks a flatt'ring song,
And cank'ring gold demands my deepest care,
When idle, vain romance employs my tongue,
Oh! then that sweet, that warning voice I hear,
"Arise! deny thyself, and follow me!"

When cold adversity assails my heart,
And blasts, with cruel frowns, my dawning hopes,
When disappointment dips in gall her dart,
And wrests, with with'ring hands, my darling props.
When slander draws the life-blood of my fame,
And love proves false, and friendship's fires decay,
When poor and wretched misery forms my theme,
Oh! then that soothing voice still seems to say,
"Arise! young pilgrim, rise and follow me!" LAURETTE.

PETER'S REPENTANCE.

I, once a rock, became a wavering reed,
And though forewarn'd, thrice my dear Lord denied.
He turn'd and look'd—my heart o'erwhelm'd with shame.
In bitterest anguish for his mercy cried.
The bruised reed his mercy would not break,
But hastened to me early from the grave;
And twice he bade me feed his sheep, and prove
That I did love him most who most forgave. *Miss. Mag*

DONATIONS TO THE VT. MISS. SOCIETY.

From	Female cent Society, Walpole, N. H. - - -	$18,50
	Female friend of missions, do. do. - - -	1,50
	Miss Betsey Green, Pittsford - - -	0,62 1-2

DONATION TO THE TRACT SOCIETY.

From Heirs of Col. O. Hinckley, Thetford, 36 Sermons.